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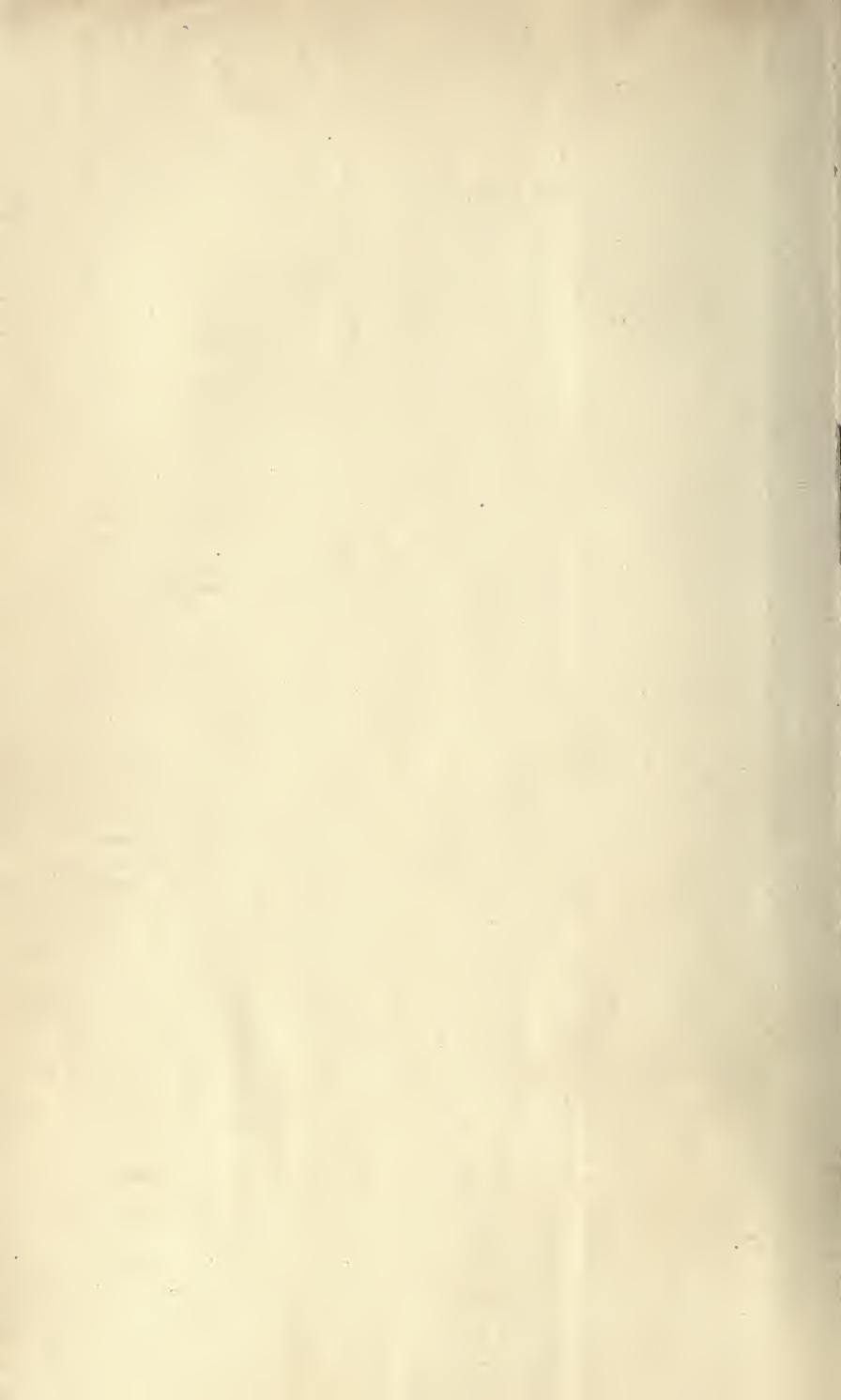
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The American College and Its Economics.

PRESIDENT HAMLIN'S

111

BACCALAUREATE ADDRESS

AT THE

Eighty-Fifth Commencement

OF

MIDDLEBURY COLLEGE.

PUBLISHED BY REQUEST OF CITIZENS.

MIDDLEBURY:
REGISTER COMPANY, PRINTERS,
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BACCALAUREATE ADDRESS.

ISAIAH 33D CHAP., 6TH VERSE.—And wisdom and knowledge shall be the stability of thy times and strength of salvation.

THE text expresses the very substance and essence of a true education. It is wisdom and knowledge in the trained and disciplined soul, and this brings to society stability, strength and safety. It accords with the old saying, as old, probably, as the human race, that knowledge is power, and there shall be a time of its universal manifestation. It is the object of a college education to open the paths of knowledge and wisdom to young men so that they shall make stable, strong, secure, the great interests of humanity.

In this, my last address to the Senior class, I shall discuss the American college with regard to what it is and what it should be, with regard to its faults and their remedies, introducing some side questions which cannot be well omitted. I am aware that much of this discussion may appear to some to be of a too secular character to harmonize with this sacred place and day.

In reply to this objection I would say the vital interests of church and state, the most precious interests of religion and humanity, are so closely allied to our systems of education that their right understanding is one of our most sacred duties.

By the American college I mean one which maintains that general course of study which formed the curriculum of our colleges before the advent of electives. The college is of European origin. The universities, out of which it has grown, were founded in the middle ages or at the dawn of modern civilization. The American college is distinctively English in its origin, organization and complex of studies. Some non-essential things have dropped off. The fagging system has long ceased from American colleges. Hazing has been abandoned or moderated and is universally condemned. It still seems to maintain its hold unrelaxed in English colleges. Is the English character naturally more brutal than the American? Within a few months a youth in feeble health in King's College, London, has suffered death in the most cruel manner at the hands of his stalwart

fellow-students, without notice of the law—the English student being privileged to be a savage.

Some other things have well been set aside. But the general course of study, consisting of the classics, philosophy, ethics, rhetoric, logic, history, political and natural science, and the evidences of christianity, have stood the test of many generations, and have received the approval of the great educators of successive centuries. It has been held that these studies do develop the reason, taste, imagination, the faculty of observation, of inductive and deductive reasoning, and that they do give, under faithful teaching, correct views of the duties of the citizen, of the character and aims of the Republic and of the immortal destiny of man.

It is not claimed, it has never been claimed, for these studies, that they fit a man directly for this or that profession.

That is the legitimate object of elective studies.

If a man wishes to perfect himself in some special line of study, that is the best object of a post-graduate course. The student is then fitted by all his training both for the right selection and for the greatest possible benefit from the study elected.

It is the object, then, of a college education, to train, so far as may be, the faculties of the human soul for vigorous and successful action. It is to bring out and develop what is weak and to give harmony and strength to the whole.

Now, in view of modern changes, we have to determine whether any one of the chief studies of the old curriculum should be discarded. Let us pass them in brief review, as many of them will hardly need discussion.

No one will deny that the study of mathematics is absolutely necessary to the best mental development, and that this science is so connected with other sciences and with many of the great interests of peace and war, of industrial development and of national safety and defence, that to strike it out of the required studies would be supreme folly.

No one will deny to rhetoric and English literature the place which they hold in the required list of studies. Any college who should leave them out would exist only long enough to demonstrate its folly.

So also we may pass over the various branches of the physical sciences. Oxford attempted to ignore them, but had to bring them forward and acknowledge their importance. Besides their expansive power in calling forth the highest powers of observation and experiment, no man can be well informed in the general interests and enterprises of life without some training in these branches. A self-education will go far towards remedying deficiencies, but the college training gives one advantages not otherwise attained.

With regard to psychology and ethics few will question their rightful place as necessary elements of a liberal education. They should

be studied more rather than less. Would it not be absurd, in the view of common sense, to study sciences, but not the science maker—the human mind out of which all the forms of science originate—to study any system, but not the constructor of all systems? to study law, but not the moral nature of man, which alone makes law possible? to study this physical universe, and not him whom God has placed over it as its crowned lord?

And surely man's immortal destiny cannot be put into the shade in any wholesome and safe system of education. The revealed truth of God must daily speak to teachers and students alike, reminding them with divine authority of their duties and destinies. Every institution will have a religion. If you exclude Christianity, you will have materialism, whose God is defined as a stream of tendency, and the only immortality that of the race, with death as the end-all of the individual soul. An irreligious education, by which we mean simply the absence of revealed religion, would be alike destructive to the interests of the soul, of society, and of the State.

When we come to the classic languages there is a great divergence of view.

Some leading institutions have ceased to require them, and have made indeed the whole course of study elective. A boy of fifteen or sixteen, on entering college, may take his choice out of a great variety of studies; but, above all, it is maintained that Greek and Latin should give place to German, French and other modern languages.

The argument on the other side has been so ably treated by our most distinguished educators that I will not go over the ground. This college does not object to the earnest study of the modern languages. It was the first of all the New England colleges to introduce and advocate the study of German (in 1823). As against some departments of mathematics, the modern languages are made electives at the present. They fall in with, not exclude, the study of the classics.

But there is one single view, to which I would direct your attention, that has not had the prominence which rightfully belongs to it. It is this, that the whole modern world in religion, philosophy, science and law, rests upon the same foundation of Greek and Roman thought.

I do not here refer to the perfection of the Greek and Latin languages, but to the great fact that Europe derived its legislation, its religion, its ideas, principles and forms of law, indeed everything that constitutes jurisprudence, philosophy and religion, from the Latin and Greek. Its theology came from the same sources. The Greek and Latin fathers laid deep the foundations of scientific theology, and the moulds in which they cast their profoundest thoughts remain untouched by the centuries.

In law, the Pandects of Justinian have been pronounced by able jurists to be the most precious treasure law ever presented to the

nations. That, together with the Institutes, was published in the Greek as well as in the Latin for the East and the West, and thus the two languages were married at the immortal fountain of legislative wisdom.

Both the languages (but more especially the Latin), have furnished the terms and forms into which the great principles of law have been cast. They thus hold them enduring and unchangeable. The revolutions of nations, civilizations and philosophies do not affect them. They are no less resorted to now than they were centuries ago.

In theology, the Greek and Latin fathers and the Greek of the New Testament can never cease to be objects of the most critical study. It is not simply terms of language, but moulds of thought, hence of feeling and of life, that have come to us from those Eastern shores. Their souls have transmigrated into ours. This intellectual, spiritual life has shaped our thoughts, our laws, and infused itself into every part of our civilization.

Those who wish to go back to the fountains of life, to the impulses that have pushed forward the race, must go to the Greece and Rome of centuries gone by.

It is not denied that a man may be a sound lawyer and not be a classical scholar, but nearly all great lawyers have been men who were thoroughly imbued with the spirit and genius of the great Latin sources of law. In the highest ranks of the profession the exceptions are so few they need not be considered.

It is not denied that a man may be an able and successful minister of the gospel without any knowledge of Greek or Hebrew or of the modern languages as well. But those who are called to defend the faith, and to satisfy thinking, inquisitive minds, will go to the original fountains. All which the modern languages of Europe can do is to help the student in his investigation of those original forms of thought in which the consecrated minds of the East expressed, and we may say compressed, their profoundest convictions. We can no more take their thoughts and reasoning at second hand than we can so take the scriptures themselves. Intelligent congregations will rarely call to the pastorate a man who knows nothing of the original languages of the scripture. It is the result of long experience. Nearly every Christian sect that has tried the opposite has abandoned it. The consecration of ignorance has always failed. The highest discipline of mind has always gathered force from exploring those ancient depths of thought when God seemed to be nearest man.

The elective studies now offered to college students at Harvard and some other colleges are without authority of example and experiment in the whole history of education. It is a new departure, wholly untried except to be condemned. The Universities of Germany do grant a free choice of many studies, but not till the student has completed a required classical course that carries him far in ad-

vance of even our own college studies, where we also regard a student as fitted to make his special election. It is not electives, but the time of introduction claimed for them, to which we object.

It has been maintained by some that the medical profession may be exempted altogether from the study of the classics.

At all events it seems to be acting upon this view. In our great medical schools but few of the students have the degree of A. B., perhaps one in 20 or 30.

Still it may be questioned if this is not a loss to the profession, if it be not a letting down somewhat of its character.

We claim that the omission of the long classic drill and culture, and the adoption of the narrow, direct, hasty course of preparation, is a too early application of the doctrine of electives. The Buddenseik mode of building seems to involve the loss of life. For, it is the whole man, with all his cultivated powers, that makes the skillful and able physician. It is a profession often demanding acute observation, a sound judgment, the nicest powers of inductive reasoning, and a ready use of the stored experiences of years. The physician brings to his work his whole personality, with all its varied wealth of preparation.

We should all prefer, when our lives are at stake, a medical adviser of thoroughly trained mind, other things being equal, to one of narrow, hasty, and direct preparation.

As in law, so in medicine, the great lights of the profession and men of consummate skill are not those who have stepped into it from the training of a high school, but they have been men of wide and profound learning, classical and scientific.

But the American college is to provide men not only for the learned professions, but for stations of responsibility and enterprise, for all offices of trust, for all departments of engineering, for the control and development of great industrial enterprises. May not a narrow elective course better fit such agents for their specific work? Not if our theory is correct, that it is the business of college education to bring up all the powers to their best use, and to open the paths of access to the noblest and most inspiring thoughts.

But Germany, whom we are all so fond of quoting and copying, has decided the question of the rightful place of classical studies in fitting a man for life's work, by admitting both classes into courses of special professional studies. The students trained in the classics have so clearly demonstrated the superiority of their preparation for specific work that the experiment is regarded as closed.

This accords fully with what is plain to reason. The man who is devoted to one specific work should go into it with all his trained forces. He should not be a fraction of a man, polished to a point, for one solitary kind of action. He is a self-governing agent who moves by the impulse of his own powers and faculties. The more

richly endowed he is, the more efficient he becomes in his specific career.

It will often happen that at the close of the ordinary college course the graduate will see that some department of study should be brought up to a higher level and that his training, through adverse circumstances, has lacked completeness.

Then comes the best and the proper time for electives in a post-graduate year or more. He has surveyed the ground, he knows what he wants, what he needs. He has his profession in view, and a post-graduate year of well-directed study may be of immense value to him.

This is the theory of the New England college. It does not aim to produce specialists, but to lay a firm and broad foundation for specialists to build upon. It trains the student to no profession, but prepares him to make an intelligent choice of a profession and to marshal his forces when he enters upon it.

We have now another question that must be faced. Has the New England college lost to some extent the sympathy, confidence and patronage of the surrounding communities?

It is true of our own college, and it is true of many others. While some have gained largely in magnificent endowments, and a few in the number of their students, yet college graduates, omitting the scientific schools, have not kept pace with the population. In the last decade it has been asserted of twenty leading colleges of New England and the Middle States, that their graduates increased only three and a half per cent. while the surrounding populations have increased thirty-five per cent.

Medical students, as we have seen, are no longer graduates of colleges. The law is suffering in the same way, but to a far less degree. Farms and workshops send forth fewer students who are ambitious of the education which the college offers.

It is well to search for the causes of this great change and then we can see if there be any remedy.

One very efficient cause has undoubtedly been the greatly increased and necessary expense of education. Half a century ago, a college education to a farmer's boy of earnest character and economical habits was a question of \$150 to \$200 a year. But now in most colleges about \$500 is the average of the economical students, and from that level it goes up to thousands with the masters of wealth. This cuts off many thousands of families from all hope of attaining the object of their desires.

If Middlebury college has any special mission, it is to offer to young men, and it now includes young women, the opportunity of obtaining a thorough college education at the old-time rate of \$175 to \$200 a

year. Some of you in this graduating class have kept within these bounds without injury to health, scholarship, or respectability.

This offer to young men it is henceforth prepared to make, and to call upon all the sons of Vermont, who are not heirs of estates, to enter upon a course by which, in mental and moral culture, they may rival the highest in the land. This college may thus do a noble work without interference with others, a work which no other institution can or will do. It is from the homes of farmers and mechanics and village merchants that some of Vermont's most distinguished men have come forth. If that source shall be dried up, Vermont will change her character, and the influence will be felt in every fiber of society.

But there is another more subtle and less tangible influence which has contributed to separate thinking men from the college, and to make them distrust it as an enemy.

The New England college has not kept itself in sympathy with practical men. On some points it has ceased to be American, and has become decidedly British. This is especially true on all economic questions.

But in explanation it must be remembered that the college, like most of our permanent institutions, is of English origin, as already remarked. At the beginning its course of study, its text-books and its professors were all English. The great universities of England, the large body of literary and scientific men of leisure, have continuously supplied us with our scientific text-books and a very large portion of our philosophy and literature. Until the beginning of this century all the text-books used were of English authors or reprints with slight alterations. To the present day English or English and German thought and authorship very largely rule in our colleges and universities.

But after our separation from Great Britain the national life diverged more and more from its English origin, and took on new, independent forms.

The old confederation of States which carried us through the revolution failed, and our present constitution of 1787-89 was formed, one great original purpose of which was to regulate commerce and free us from industrial subjection to Great Britain. Prosperity immediately returned. From that day onward experience, by slow and painful steps, has wrought out the American system, which is protection for our home industries, our agriculture and domestic commerce against foreign intrusion to their ruin.

England has taken another course, the direct opposite to the American, and perhaps she is necessitated to do so by her environment. She has chosen to sacrifice agriculture and to make of little comparative importance her home commerce, in order to become the

great manufacturing power, in order to become the workshop of the world and the commercial and banking house of all nations. Free Trade in foreign commerce is her motto. Protected Industries, Protected Agriculture and Free Trade in home commerce is our motto. It is the British system and the American system, each adapted to its nation, and special design. The foreign commerce of our country, so far as our imports are concerned, is largely in the hands of British agents, and British capital and foreign commerce espouse the British system, for thereby come their wealth. The great agricultural and mechanical interests, involving nine-tenths of the people, and nineteen-twentieths of the wealth, support the American system.

Now the universities and colleges have generally adhered to the British system, and to the wealthy but small minority of foreign commerce. The farmers, mechanics and manufacturers of our land, look to these great lights and see them shining upon the water—never upon the land—looking to foreign interests, never to our own. They see them teaching doctrines which, if carried out, would either destroy our chief industries or reduce our workingmen to the deplorable and degraded condition of English operatives.

The colleges have fallen into this great error by a sort of natural heredity from Great Britain. They have continuously received thence an unintermitted flow of text books on all college studies. In some lines of study our learned professors, although over-weighted with active labors, have made great improvements and have made invaluable additions to science; yet the science of economics is a singular exception. In those things in which our national interests are most involved in all our universities and colleges we have been content to learn of our dear old mother England. We have stretched up our heads and opened our mouths and she has graciously fed us. Adam Smith, and Ricardo, and Malthus, Fawcett and Mill and Jevons and Sedgwick, Senior, McCleod and others have given us our text-books on economics. Our universities, if they have done anything, have only re-echoed this foreign teaching. Strange examples could be given of British books made more British by American professors, and republished in this intensified form, and offered to the American public for the guidance of American youth, but I must pass them by.

There is much to be said in apology for the professors. These economical theories are neatly wrought out. They require no experience, no study of facts, no knowledge of the commercial snares often hid in treaties and in the selfish rivalries of greedy and powerful nations. They are cosmopolitan. They deny nationality and patriotism. They belong to the millenium, when there will be no hard, grinding competition, no fierce commercial rivalries backed up by overwhelming naval force, no grasping of nations to sieze the com-

merce of the world ; clearly-fashioned theories, with no perplexing questions growing out of circumstances or out of national differences and home and foreign relations. English authors have been watchful, generous, careful to do our economic thinking for us. The great Cobden club, comprising the rank, wealth, learning and genius of Great Britain now floods the press, in the newspapers and chief Reviews, with a literature of Political Economy which we read with admiration and reproduce in our class rooms before American students. And we reward with British gold from the Cobden club the best orations or prize essays on behalf of the British system. The Quarterly Review (London) says, "All of the professors of Universities in America save one (Pennsylvania) teach Free Trade, but the people are Protectionists in spite of the doctrinaires."

Our English friends note with pain that the people will not follow the professors on the great vital interest upon which the wealth and power of England depend, but persistently regard their own national interests as the legitimate objects of their patriotic regards.*

All this exposes the college to the disapprobation or contempt of practical men.

They send their sons to the scientific schools or to a short non-collegiate course for medicine or law. All this injures the college. It severs it from the heart of the community. The millionaires of foreign imports support and patronize this British system. They are largely Englishmen, and, if not, yet by this craft they get their wealth.

A mechanic, who has arisen by his industry, enterprise and capacity to great wealth and influence, said to me a few weeks since : "I send my son to college, and in the class room he hears his father, as a protectionist, set down for an idiot, a robber, a lobbyist and a thief." Can he respect an institution that tolerates such infamy?

This severance of the college from practical life to impractical theory is working evil to itself, to the State, the church, and to all professions. It has already displaced the college from the esteem, the honor, the confidence, it once enjoyed.

That this evil will ultimately correct itself there can be no doubt. American colleges must be American. Trustees of institutions must

* As an illustration of the divergence of the college from the practical life and interest of the people it may be well to recall the contrast of the Governor of a State with the President of a great University. The former in his message congratulated the people upon the expansion of their manufactures and the co-ordinate increase of their agricultural wealth, as exhibited in the census; attributing them both to the beneficent influence of the American system. The latter arraigned the American system as the cause of all our evils and unfortunately endeavored to support his arguments by facts, which no wary free trader will ever do. But it was immediately proved to him that the imports he referred to could not affect the product in question by the half of one per cent, and the destructive tariff was not our tariff at all, but the tariff of the country that excluded our goods for the protection of its own industries. The country referred to by the learned President had gone to making the goods for itself under the protection of a new tariff. It had adopted the American system and secured American prosperity. Since then the worthy President has adhered to abstract principles.

see that doctrines subversive of the public good, if taught at all, shall be taught and paid for by those who are unfortunate enough to believe in them.

The college must have unison and harmony with the sober, legitimate purposes and interests of the people. To assume a lofty teaching of abstract theories, that, reduced to practice, would bring disaster to great national interests, and still to say that "science is science and truth is truth and consequences have no place for consideration," is sublime nonsense. Such men hold a position of entire irresponsibility. They live in their studies and lecture-rooms. They are not affected by the struggles and conflicts of this earnest, practical life which men in general have to live. So far as their influence goes, they turn the thinking of young men in a wrong direction. They cover with British fog the real field of our national life and do almost irreparable injury by encouraging foreign hopes and plans.

The Cobden club, which has at its command more wealth, talent and influence, more diplomatic skill and state-craft, than any organization of its kind ever formed, and whose declared sole purpose is, giving up the great nations of Europe, to subdue the United States to the British system, takes courage from all its coadjutors in our colleges and universities. It feels sure that with all this learned co-operation from within our own ranks it must and will win the day. To England, the possession of our industries, while she exports to us her paupers and seventy per cent of her released criminals, means hundreds of millions annually. There is no crime against humanity which England will not perpetrate for money. Witness her whole history in Turkey, Egypt, the Soudan and China. The great club will keep our political literature stuffed with its false reasonings and manufactured facts. It regards itself as capable of deceiving the very elect.

Practical men, seeing our colleges involved in this unholy and traitorous scheme, turn from them in disgust.

What remedy can now be proposed? What can restore the honor, the confidence, which the practical, the working element of our people once had in the college?

One step has already been indicated. The teaching of the college must be true to American interests. It must be national, not British. It must harmonize with those great interests which have made us the richest nation and the greatest annual producer of values on the face of the earth, surpassing by far the boasted wealth of our great rival.

We venture to indicate one step further. A greater degree of industrial knowledge should be developed in connection with scientific knowledge. This is done to some extent in practical chemistry, where students may acquire some skill in certain manipulations. The laboratory should have a large annex in which the opportunity, under sufficient aid and instruction, should be given in various departments of metallurgy and of woodwork, so that skill and strength should be

joined to scientific knowledge. Two hours a week would be sufficient to give a student in his four-years' course a large acquaintance with mechanical methods and products, which will not be the learning of a trade, nor making the institution a college of the mechanic arts, but the perfecting of knowledge, the educating of the whole man for whatever specific work he may have to do. The student who knows how to use carpenters' tools, the foot lathe, to weld a piece of iron, to make a model for casting, and to make the casting in iron or other metal, and, if need be, to build his own furnace, is a better educated man than he who knows nothing of these. And, with suitable opportunities, these can all be obtained without loss of an hour's time from study and with improved health, mental resource, and conscious power. I have tried them all, merely because I had the opportunity, and, as to the ease of attainment, I testify to that which I know. The college should offer the opportunity and the direction, and there will be students enough eager to avail themselves of such advantages. This education will save the student from that narrowness which one specific pursuit is in danger of inducing, and will make him feel at home among the affairs of men.

Outside of the college is the community, for whose progress and welfare the college exists. It is for the public good, and, if it fulfills its design, the public must care for it. Its doors are open to all who conform to its regulations and are prepared to take advantage of its privileges.

Every farmer, every mechanic, every merchant, has an interest in the upbuilding of the college. They all must contribute to its funds and send their sons and daughters to adorn its halls by their attainments and virtues. For society will rise or fall with the college, and it is their patronage and support that will make the college what it should be. This college is faithful to the interests of the country, of society, of the church, of the state, and it asks for the cordial support of all classes, and it deserves the support of all. It has contributed men of distinguished usefulness and of high character to all departments of life. And it may be boldly affirmed in behalf of this and all similar institutions, that the old college education of New England has produced a very large number of our most distinguished and useful men, as preachers and theologians, as jurists and statesmen, as physicians, philosophers, educators, poets and orators.

Some of the greatest inventions and discoveries, too, have been made by college men. The telegraph and the cotton gin, both inventions of college graduates, have alone given us boundless wealth and opened vast resources to the human race. Chemistry, with all its useful products and its revelations of the powers and resources in natural laws, is very largely indebted to college-trained men.

If it be said in reply that many of the greatest men and greatest

benefactors of the human race are not from universities, but from the ranks of common life, it is readily admitted.

We have in the history of Vermont too many brilliant examples to admit of questioning it.

But the comparison is often made as though the parties were equal in number, whereas they are not as one to fifty. On the one side is the small body of graduates, on the other the great mass of the population.

These distinguished men have risen to places of trust and power by severe self-training, by force of impelling and inspiring circumstances and their own high God-given qualities. They are worthy of and do receive special honor from the fact that they have risen by their own exertions. But they never attribute their success to ignorance, to want of scientific education; but, on the contrary, are often the most devoted patrons of learning.

They are conscious of what they have lost by the want of early training, and they are the last men in the world to undervalue the education which a well-conducted college gives to the earnest, conscientious student.

But those whom we wish to summon to a special interest in the character and development of the college are the so-called learned professions. They must naturally take the liveliest interest in the great questions of those preparatory studies which are the foundation of success in life.

The medical profession owes it to itself, to its high and noble record, to humanity, to check the progress toward a less thorough training of the whole man for that most responsible post between disease and health, between agony and joy, between life and death. It often demands the finest powers of observation and judgment, a clear sympathetic insight into the moral and mental character of the patient, the firmest nerves, the most skillful hand, the courage to do whatever the case demands, and to hold steady the thread of life when it seems ready to break.

Does not the fact, that not one in twenty in our medical schools is a classically educated man, show that the profession is departing from its high antecedents, that it *makes haste* to enter upon its active duties before laying broad its foundations for a noble superstructure? The college will suffer from the want of its support, and the profession will suffer in the position which it shall hold among men.

With regard to the profession of law, it has not to the same degree showed a tendency to dispense with college and thorough classical training. It has produced a very large number of the leading men of our country, who laid the foundation for their greatness and usefulness in their early studies. The alumni of this college have furnished men distinguished in every department to which the law naturally opens the door—at the bar, on the bench, in the governor's

chair of different States and in the house and senate at Washington. It was thought, in England, that no college in America could send them one who could fill, at the Court of St. James, the place of Harvard's favorite son ; but this little college of Middlebury, from this quiet and beautiful Champlain valley, has achieved the impossible. It is one of her sons that, under the severest test, has won the admiration of England's proudest circles of rank and learning.

She has only to be supported and patronized by this great profession, and she will continue to prepare the sons of Vermont for eminent usefulness, and for high stations of honor.

In a republic, the natural tendency of office, by frequent change, is to sink to a lower level. It is by keeping the standard of education high, it is by looking to the foundations we are laying, it is by the co-operation of the college, the people, and the professions, that this tendency will be resisted, and men of strength, men of substantial power, will be our leaders.

The clerical profession has been, from the earliest days of the republic, the most earnest supporters and intimate associates of the college. This has come to them perhaps by heredity. For, in the middle ages, the colleges and universities of Europe were founded mainly by the clergy of the Catholic church. The college is the offspring of the church. Cambridge dates its beginning in the 12th century, Oxford in the 15th. The great universities of Bologna, Heidelberg, Padua, Paris, and many others, were founded in the middle ages, under the patronage and direction of the church. Many of the great original thinkers and discoverers of earlier and later times were in the church. Copernicus was a churchman. Galileo was educated in a convent college, and was studying for orders when a star called him to the heavens and the rack.

The opposition which finally awoke between philosophy and the church did not enter into the reformation. The Pilgrim fathers had no sooner made for themselves homes in this new world than they began to found colleges. The Rev. John Harvard founded our Cambridge, called also Harvard, in memory of its founder. Ten ministers of the Connecticut Colony founded Yale in 1700. A very large majority of the presidents and professors have been ministers, in most of the colleges, although the proportion is now rapidly diminishing, in some institutions.

This intimate connection has ceased to exist, and the college suffers. The ministers themselves must restore the severed connection, and the college will again flourish. They are the special advisers of parents with regard to the care of their sons. They can direct them to, or divert them from, a college ; or, which is quite as bad, can treat the question with indifference.

They are chiefly responsible for a right public sentiment with re-

gard to the higher education, and for the general trend and direction of the educational currents of the day.

And I would here include not only the members of the Congregational body, but of the Baptists, Wesleyans, and Episcopalians. The college has educated men of distinguished usefulness and wide influence in each one of these portions of the Christian church.

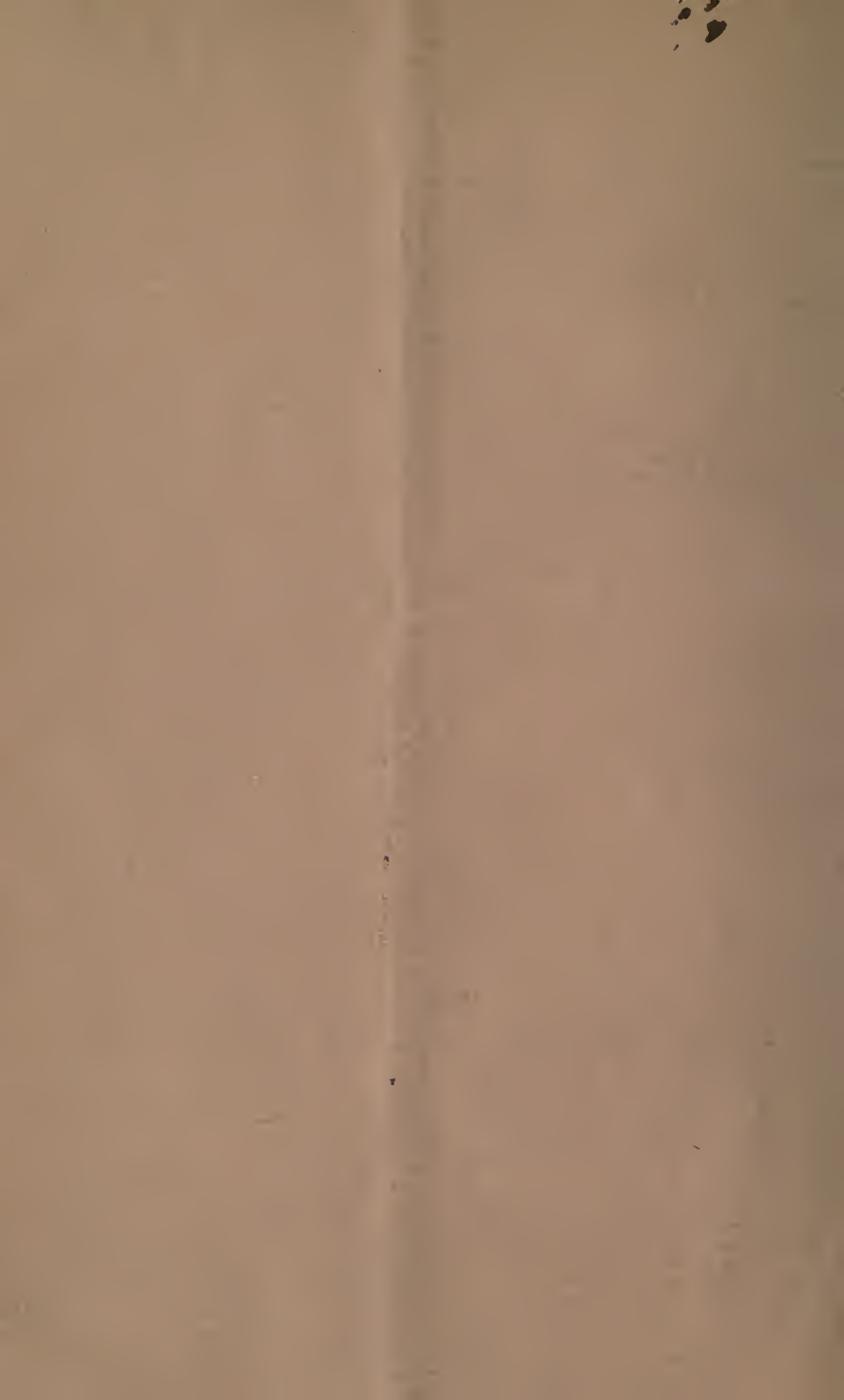
There should be a College Sunday once every year, in which every pastor should advocate the claims of the college to be regarded as a public institution for the common good ; and the aid of all should be invoked to the relief of the treasury.

We have a day of prayer for colleges, and spiritual blessings of infinite value have descended upon them. We need now a day of preaching to the people for colleges—a day in which the pastor may present to his flock the ideal of a noble, useful life, gained through years of earnest preparation, which shall place the aspirant on the high places of honor and usefulness, and make him a benefactor of men. Many eminent men have declared that their first impulse toward their life of achievement was from their country pastor. It was that influence which took them from the farm or the workshop or from behind the counter, and led them to the high places of the earth. If we search for initial causes, we shall find that it is the influence of country pastors which has thus adorned Vermont history, and placed the names of so many of her sons and daughters among the benefactors of their State, their country, and the world. We invoke their influence to help place this college where it ought to stand.

They can make it a mighty co-worker in securing the stability of our times, and the strength of our State.

To the graduating class I would say : Be loyal to your country. Give no countenance to the crafty and selfish designs of Great Britain upon our industries and commerce. Never be deceived by her hypocritical and disgusting professions of regard to our welfare and greater prosperity. Her “ words are smoother than butter,” but “ the poison of asps is under her lips.” I speak not of Englishmen, but of England.

Be loyal to your Alma Mater. Make her interests always dear to you. Sustain her by your influence with men. Contribute annually to her wants, according to your ability. She in turn will always rejoice in your success. As you leave her gates, she bestows upon you her benediction, and prays for your right course and prosperous passage over the sea of life to the other shore.



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